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Antoninus survives as perhaps the loftiest exemplar of unassisted duty whom history records—unalterably loyal to the noblest hypothesis of life he knew.” With this verdict few will quarrel, and Professor Rendall’s translation will help to bring it home to many readers who would otherwise only know the “Thoughts” through the inadequate medium of some history of philosophy.

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THE MORALITY OF MARRIAGE, and other Essays on the Status and Destiny of Woman. By Mona Caird. London: George Redway, 1897.

It is difficult to review with justice a book like Mrs. Caird’s. It consists of a number of essays published in the first instance separately at intervals extending over a period of nearly ten years. During those ten years the subject treated of has undergone the most striking changes both as regards the conditions of women’s work and the attitude of those who approach the consideration of her “status and destiny.” These changes are but little reflected in Mrs. Caird’s essays. It is difficult for the student of the subject as it now is to put him or herself completely at the point of view of ten years ago; but it may, perhaps, be doubted whether the frankly partisan attitude adopted by the writer was the wisest or most serviceable even at a time when custom was harder and prejudice more unbroken than they are now.

The earlier part of the book recounts at wearisome length the marriage customs of savages and semi-civilized peoples; the latter part advocates many good and desirable ideas of reform and development in married life; ideas, however, common to-day not only to the literature of the subject but to actual married life itself. Mrs. Caird mars her advocacy of these good things by basing it on the, alas! painfully familiar misconception of freedom as the absence of all interference or restraint. It is, perhaps, this very abstract method of approach which induces in Mrs. Caird her startling pessimism as to the condition of married women among us to-day. When one thinks of the multitude of mentally active married women one knows who are neither slaves nor drudges nor puppets nor dolls, who bear an active and weighty part in the formation of the common will and judgment which directs and controls home life, and who take an ever-increasing share in the formation of the rational will and judgment of the wider

community also, one cannot help thinking that if this brilliant writer devoted her thought more to life and less to theory she would back her admirable sympathies by sounder arguments and have more hope of the fulfilment of a more rational ideal.

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LONDON.

PORT-ROYAL EDUCATION. Extracts, with an Introduction, by Félix Cadet. Translated, with an Index, by Adnah D. Jones. Pp. 260. Swan Sonnenschein & Co.

Most students of the history of education are familiar with M. Cadet's useful monograph on the educational work and doctrines of the Port-Royalists. We have here a translation of the work into English, which, so far as we have tested it, is correct if not brilliant. So thoroughly is it a translation, indeed, that a passage from Dr. Bain's "Education as a Science" is retranslated from the French into English altogether different from that of the original, and the page reference given is, we presume, to the French edition; at any rate, it differs from that in the English original by one hundred and nine pages. It seems strange, too, to read in a note on page 181 of Plato's "Lois," as if the Greek philosopher wrote originally in French. Similarly on page 2 we are referred to the "Œuvres Sociales" of Channing. As to the work of M. Cadet, but little need be said. There is a sensible introduction, which recognizes the limitations as well as the merits of the Port-Royalists, and this is followed by extracts from their writings, generally, though not quite entirely, dealing with education. There is much that is admirable in the educational doctrines set forth,—the deep religious and moral aim, the self-devotion of the teachers, the gentle firmness of the discipline, and the generally intelligent conception of method. In the last point, the plan of teaching in the mother tongue was the greatest reform advocated. In all these particulars they had, indeed, been anticipated by the great English writers on education of the preceding century, but in most of them they were preaching a doctrine new to French ears; and, indeed, to Continental ears in general. But their system had serious limitations; the isolation of the pupils from ordinary family life, the constant supervision by the masters, the deliberate restriction of education to a very few carefully selected children, the monastic repression and monotony of the pupils' lives, the neglect of physical training, are most serious blots, and prevent us from placing the Port-Royalists—able as they